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Education, then, is the fundamental principle which the peace party should emphasize in this new era, when the control of our national policies is coming so much more directly into the hands of the man with the ballot. Make people think along these lines and they will vote along them. "He made me think" is the keynote of Atherton Brownell's powerful peace play, "The Unseen Empire." And to make people think should be the keynote of the peace party's work. To do this education is essential.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts."

Some Lessons of the War.*

AN OLD SOLDIER'S CONCLUSIONS AS TO WHAT IT
ALL COMES TO.

By Homer B. Sprague.

To the undersigned, carefully observing and much meditating during some months spent in the war zone, certain propositions seem established and certain conclusions warranted. It is perhaps a duty to suggest them for consideration:

1. The most complete and formidable military and naval armament is not only no guaranty of peace, but is pretty surely a provocative of war. A nation armed to the teeth is easily deluded into thinking itself invincible, and is prompted to take great risks. To sister nations its attitude is a perpetual challenge to a trial of strength. Probably Germany would not have drawn the sword had she not felt strong enough to crush all opposition on land; nor would England, had she not felt sure of her ability to dominate the seas.

2. More extensively, if not more clearly than ever before, war is demonstrated to be murder on a great scale, if by murder is meant the intentional killing of innocent human beings, innocent, because the average soldier, whatever his nationality, honestly believes himself to be in duty bound to defend his country against bloodthirsty enemies.

3. While the guilty escape, the guiltless are slain. Shakespeare appears to have been the first to declare that international war cannot be waged without the slaughter of many such. In his "King Henry V" (act 1, scene 2), the King is urged by the Archbishop of Canterbury to "unwind his bloody flag" and make war on France; but the King's conscience is tender on this very point. He tells the prelate why:

"For God doth know how many now in health
Shall drop their blood in approbation
Of what your reverence shall incite us to.
Therefore take heed how you impawn our person,
How you awake our sleeping sword of war;
We charge you, in the name of God, take heed;
For never two such nations did contend
Without much fall of blood, whose guiltless drops
Are every one a woe, a sore complaint
'Gainst him whose wrong gives edge unto the swords
That make such waste in brief mortality."

"Guiltless drops!" This is the argument, everlasting and unanswerable, against international war. To

say nothing of the multitudinous shames, horrors, and sufferings unspeakable which inevitably follow the initial crime, it cannot be carried on without the deliberate murder of tens, hundreds, thousands, perhaps hundreds of thousands, of innocent men.

4. Starting with the justification of this fundamental iniquity, and recognizing the popular estimate that the more numerous the murders the more glorious the achievement, it seems logically to follow that any other wrong which may be necessary to secure or hasten victory is permissible, or even glorious. Success being regarded as the highest duty, no law of God or man must stand in the way. If a civilian defends his home, the punishment must have such "frightfulness" that no one will dare repeat the offense. The conqueror's "heart bleeds" with pity, but "necessity knows no law." The logic is that of Satan at first sight of Adam and Eve, whom he has come to destroy:

"And should I at their harmless innocence
Melt, as I do, yet public reason just—
Honor and empire with revenge enlarged
By conquering this new world—compels me now
To do what else, though damned, I should abhor.
So spake the fiend, and with necessity,
The tyrant's plea, excused his devilish deeds."

The temptation to cruelty is irresistible. Sheridan must make the Shenandoah Valley a howling wilderness. The Filipino non-combatants "must be made to want peace, and want it badly." Said our General Bell: "The American army is the most humane that ever took the field; but war is necessarily cruel. It is kill and burn, and burn and kill, and again kill and burn." Within the last two or three weeks Admiral Fisher has been appointed First Sea Lord of the British Admiralty. He was a representative of Great Britain at the Hague Conference. There he spoke emphatically against the idea that war can be humane. "When you have to wring a chicken's neck," said he, "all you think about is wringing it quickly. You don't give the chicken intervals for refreshment and recuperation. It should be the same with warfare. Talk about 'humanizing war!' You might as well talk of humanizing hell. When a silly ass at The Hague got up and talked about the amenities of warfare, and putting your prisoners' feet in warm water and giving them gruel, my reply, I regret to say, was considered brutally unfit for publication. As if war could be civilized! If I am in command when war breaks out, I shall issue my orders. The essence of war is violence; moderation is imbecility. Hit first, hit hard, hit everywhere!"

5. The only effective preventive of such murder, and of all the consequent accumulations of wrongs and woes, must be a recurrence to first principles, as originally commanded by the Founder of Christianity. He insisted that there should be no striking back—that it is always better to suffer wrong than to do wrong—and that all warfare should be spiritual only. His great apostle forbade retaliation, and emphasized the truth of the universal brotherhood of man. A partial reliance on brute force and violence in matters international, rather than on moral suasion, is the fatal mistake thus far made by every political state, with perhaps a single exception. Penn's treaty with the Indian savages at Philadelphia, in October, 1682, continued unbroken more than half a century. Does it not illustrate and

*From the *Springfield Daily Republican* of November 17.

prove the entire practicability and effectiveness of the common-sense doctrine taught by the Divine Master?

6. While the war lasts, the professed friends of peace should, of course, relax no effort by voice or pen to disseminate that doctrine. They should go a step further. Following the example of the great Teacher, they should seek to uproot from the souls of individuals, communities, and nations the selfish desire which is the ultimate cause of the present and of almost every war—namely, the ambition to be or to be accounted superior to others. Wherever a competitive prize is offered for relative superiority alone, there the ugly war spirit is fostered.

How shall combatants on the battlefield be reached? There is but one way. Being in London in the middle of August, and knowing from experience in the war between the States fifty years ago how soldiers in the field hunger and thirst for reading matter, and that every German can read, I ventured to urge upon Earl Kitchener and the *Times* that pungent and powerful appeals should be printed in the German language, and that, instead of explosives, millions of such leaflets should daily, while the war continued, be dropped from a great height upon the swarms of invaders. I quoted our Pierpont's lines on the ballot:

"There is a weapon firmer set
And surer than the bayonet;
A weapon that comes down as still
As snowflakes fall upon the sod,
And executes a freeman's will,
As lightning does the will of God!"

7. When the murder business ends, as it will by and by in the complete exhaustion of the warring nations, they will want no more bloodshed. The United States then should be prompt to seize the opportunity to perform the most beneficent and glorious deed in the political history of the world. That would be to invite all the nations of the earth to send delegates as its guests and at its expense to a conference at Washington, and, being the first to set the example, to urge them to pledge themselves solemnly and unanimously to stop instantly and forever all preparation for war.

NEWTON, MASS.

The New Orleans Celebration of a Century of Peace.

By J. J. Hall.

Under the authority of an act of the General Assembly of Louisiana the Louisiana Historical Society undertook the very difficult task of commemorating the Centenary of the Battle of New Orleans and the completion of One Hundred Years of Peace between the United Kingdom of Great Britain and the United States of America.

This celebration took place in the city of New Orleans on the 8th, 9th, and 10th days of January, 1915. The American Peace Centenary Committee and the Canadian Peace Centenary Association also took an active part. Several peace societies were included, and the American Peace Society was represented by its Director for the South Atlantic States Department. The State of Louisiana was represented by its governor and his staff; the city of New Orleans by its mayor and council; the Daughters of 1776 and 1815 sent delegates from various

States; the United States Army contributed the Fourth and Seventh Regiments of infantry, and the Navy the officers and crew of the battleship *Rhode Island*. It was a great disappointment that the President of the United States could not attend in person, though he was well represented by Mr. Andrew J. Peters. England had a special envoy to represent King George, and Canada sent over some of her ablest officials.

The receptions and all of the social features displayed much thought, fine taste, and an endeavor to please; the banquet, given to about 500, was a very brilliant affair, while the city itself was gaily illuminated and flags were flying in every part. Great crowds of people attended all the public gatherings; many hundreds of persons tried in vain to get into the buildings already filled to the utmost. One could hardly have estimated the thousands of persons who witnessed the interesting events on the field of Chalmette. A gold medal was given for the King of England and one for the President of the United States, and before the assembled multitude the official representatives of both nations stood and, facing each other, grasped hands, while hundreds of pupils from the public schools joined in singing "God Save the King" and "The Star Spangled Banner."

The Governor of Louisiana did well in calling attention to the fact that this great gathering was not so much to commemorate victory on the field of battle as it was to celebrate a century of peace.

There were several features, more of a local character, which added much to the interest of the people of the State of Louisiana, such as the official unveiling of the Chalmette Monument by the United States Daughters of 1776 and 1812. The flags of England and America, as they were in 1815, ascended, one on each side of the monument, and then the flag of the United States of the present time proudly soared aloft, while the great congregation sang heartily "My Country, 'Tis of Thee."

A very impressive feature was the ceremonial pageant in Jackson Square, replicating in every detail the crowning of Jackson as it took place after the Battle of New Orleans. The eighteen States of the Union of that period were represented by young ladies in appropriate costume. A grand pontifical mass and *Te Deum* in the St. Louis Cathedral, as in the original ceremony, followed. At this solemn reproduction, when every sitting and standing place was occupied, the Rev. De la Moriniere delivered an impassioned oration and made an earnest plea in behalf of universal peace.

We presume that the great military and naval pageants, witnessed by tens of thousands, when probably more than three thousand men marched to the strains of martial music, ought to have notice, but to us there was nothing beautiful in their guns, nothing in the sabers and cannon to cheer over. Militarism has no attraction for us. We hope the day will soon come when there will be a federation of the great nations, with an army and navy for constabulary purposes only, and war, with all its horrors, shall be left forever behind, and the maxim "We must fight for our rights" shall give way to a better one—"Let nations go to a high court for their rights and abide by the decision."

Here would be our criticism upon this otherwise splendid celebration. Not enough was made of the achievements, the victories of peace. We are not rejoicing over the glories (?) of war, but of the triumphs of peace,